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WORKERS' HANDBOOK

WEST AFRICA CONFERENCE

UNITED BRETHREN IN CHRIST

WORKERS' HANDBOOK

For the Use of

MISSION WORKERS AND CHURCH MEMBERS

in the

WEST AFRICA CONFERENCE

UNITED BRETHREN IN CHRIST

Compiled and Arranged by

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Sierra Leone, West Africa,

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1921

THE ALBERT ACADEMY

PRESS.

TO

ALL MY FAITHFUL CO-WORKERS

THROUGH WHOSE FAITHFUL COUNSEL

AND LOYAL CO-OPERATION

THE IDEALS OF CHRISTIAN LIFE AND SERVICE

AS SET FORTH IN THIS LITTLE BOOK

HAVE BEEN MADE POSSIBLE

PREFACE

In its annual session held in January 1921, the West Africa Conference asked the superintendent of the Mission to prepare a handbook that would briefly summarise the objectives, standards and decisions of the conference effecting its present organisation.

In compliance with this request the WORKERS' HANDBOOK has been prepared. An attempt has been made to compile only such actions of the conference as function in its present organised activity. Every regulation herein contained, therefore, is effective today and will continue to be until nullified by subsequent action of the conference. The material has been classified as indicated in the contents, and every action referred to is cited by giving the year and page on which it may be found in the printed copies of the Minutes.

Sections from the *United Brethren Discipline* are employed to set forth the general position of the church on questions under consideration. But this Handbook should in no sense be considered a substitute for the Discipline. It should be looked upon only as a supplement to the Discipline, containing regulations in full harmony with the law, spirit and life of the United Brethren Church, adapted to the life of the church in the West Africa Conference.

E. M. HURSH, Superintendent.

Freetown, Sierra Leone,
July 4, 1921.

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WORKERS' HANDBOOK

Chapter I

ORIGIN OF THE UNITED BRETHREN IN CHRIST.

In the eighteenth century it pleased the Lord our God to awaken persons in different parts of the world who should raise up the Christian religion from its fallen state and preach the gospel of Christ crucified in its purity.

About the middle of said century, the Lord, in mercy, remembered the Germans in America, who, living scattered in this extensive country, seldom had an opportunity to hear the gospel of a crucified Saviour preached to them in their native language.

Among others, he raised up WILLIAM OTTERBEIN and MARTIN BOEHM, in the State of Pennsylvania, and GEORGE A. GUETHING, in the State of Maryland, armed them with spirit, grace, and strength to labour in his neglected vineyard, and to call, among the Germans in America, sinners to repentance. These men obeyed the call of their Lord and Master. Their labours were blessed, and they established in many places excellent societies and led many precious souls to Jesus Christ. Their sphere of action spread more and more, so that they found it necessary to look about for more fellow-labourers to toil in the vineyard of the Lord; for the harvest was great and the labourers were few. The Lord called others, who were willing to devote their strength to his service. Such persons were accepted by one or another of the preachers as fellow-labourers.

The number of members in the society in different parts of the country continued to increase as time passed, and the gracious work of reformation spread through the States of

Pennsylvania, Maryland, and Virginia. Several great meetings were appointed and held annually. On such occasions OTTERBEIN would hold particular coversations with the preachers then present, and represent to them the importance of the ministry and the necessity of their utmost endeavours to save souls. At one of these meetings it was resolved to hold a conference of all the preachers, in order to consider in what manner they might be most useful.

The first conference was held in the city of Baltimore, Maryland, in the year of our Lord 1789.....

The second conference was held in Paradise Township, York County, Pennsylvania, at the house of BROTHER JOHN SPANGLER, in the year of our Lord 1791.....

After mature deliberations as to how they might labour most usefully in the vineyard of the Lord, they again appointed as fellow-labourers such as they had come to believe had experienced true religion in their souls.

Meantime, the number of members continued to increase, and the preachers were obliged to appoint an annual conference, in order to unite themselves more closely and to labour more successfully in the vineyard of the Lord; for some had been Presbyterians or German Reformed, some Lutherans, and others Mennonites. They accordingly appointed a conference to be held on the 25th of September, 1800, in Frederick County, Maryland, at the house of BROTHER FREDERICK KEMP.....

There they united themselves into a society which bears the name "UNITED BRETHREN IN CHRIST," and elected WILLIAM OTTERBEIN and MARTIN BOEHM as superintendents, or bishops, and agreed that each of them should have liberty as to the mode of baptism, to administer it according to his own convictions.

From this time, the society increasing still more and more, preachers were appointed to travel regularly, as the number of preaching-places could not otherwise be supplied. The work soon extended into the States of Ohio and Kentucky. It then became necessary to appoint a conference in the State of Ohio, because it was thought too laborious for the preachers who laboured in those States

to travel annually such a great distance to conference.

Meantime, MARTIN BOEHM and GEORGE A. GUETHING died, and BISHOP OTTERBEIN desired that another bishop should be elected (because infirmity and old age would not permit him to superintend any longer) who should take charge of the society, and preserve discipline and order. It was resolved at a former conference that whenever one of the bishops died another should be elected in his place. Accordingly, CHRISTIAN NEWCOMER was elected bishop, to take charge of and superintend the concerns of the society.

The want of a book of discipline in the society had long been deeply felt. Partial attempts to provide one had been made at different times. Hence it was resolved, at the conference held in the State of Ohio, that a General Conference should be held, in order to provide the same, in a manner not derogatory to the Word of God. The members of this conference were to be elected from among the preachers in the different parts of the country by a vote of the society in general.....

The conference convened on the 6th of June, 1815, near Mt. Pleasant, Westmoreland County, Pennsylvania. After mature deliberation, they presented to their brethren a Book of Discipline, containing the doctrines and rules of the Church, desiring that these, together with the Word of God, should be strictly observed, and admonishing the membership in the following manner:

God is a God of order; but where there is no order and no church discipline, the spirit of love and charity will be lost.

Therefore, brethren, we beseech you to follow the example of our Lord, as it is written, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Let the mind be in you which was in Christ, who took upon him the form of a servant, humbled himself, and became obedient unto death, even the death of the cross, that by his grace we may submit ourselves one to another in the fear of God. He who will not submit is in want of humble love. Jesus said, "Whosoever of

you will be the chiefest, shall be servant of all." "By this shall all men know that ye are my disciples, if ye have love one to another." "He that loveth not his brother abideth in death." Let us walk in newness of life, that the prayer of our Lord may be answered in us, that we may be one in him, and that he may give us the glory which he gave to his disciples, that we may be one, even as he and the Father are one. Therefore, beloved brethren, let us strive to be like-minded, having the same love, being of one accord, of one mind. Let no one speak or think evil of his brother but pray God that he may grant us his spirit, and an earnest desire to lead a truly devoted life, to the honour and glory of his holy name. Amen.

—From the *United Brethren Discipline.*

Chapter II

HISTORICAL STATEMENT

The West Africa Conference of the Church of the United Brethren in Christ was organised twenty-six years after the first missionaries arrived in Sierra Leone. It was organised in the year 1881, by Bishop D. K. Flickinger. From a small beginning the work grew, the members increased and annual sessions have been held each year since. However, a crisis befell the conference in the year 1898, when the ranks were sadly broken into during the tragic uprising in May of that year. Nine members of the Conference and one lay member laid down their lives as a consequence of this destructive raid. But the work of reconstruction immediately began. When the conference convened in January 1899, there were twelve members present, and there were enrolled thirteen mission workers who were not members of the conference. The stationing committee of this session appointed workers to only eleven of the thirteen stations then listed, viz. Bonthe, Freetown, Shenge, Otterbein, Daymah, Sembehu, Rotifunk, Kwellu, Moyamba, Yoyema, Palli, Makundu, Rokon.

The marked contrast in numbers between those enrolled at that session and those enrolled at the last session of the conference, twenty-two years later, is a striking indication of the developement and expansion of the work. The conference minutes of 1921, publishes a roll of forty-five actives members, and fifty-three mission workers not members of the conference. And the Stationing Committee of the 1921, session was confronted with the problem of supplying thirty-five stations with resident workers.

It would be fairer to compare the statistics reported at the conference preceding the raid of 1898 than those of the conference following since the normal life and growth of the conference was so ruthlessly interferred with in the interim. But the fact that many of the records were destroyed by fire at that time makes this impossible. In any case it is

of tremendous interest to know that the offerings for all purposes have increased from £160 0 9 in 1898, and £492 9 3 in 1899, to £1799 5 6 in 1920.

The following pages abound in evidences of growth in a variety of ways: in efficient leadership, in forms of service, in Christian standards and ideals, in self support, self -government, extension work and organisation.

Chapter III

A FOREIGN MISSION CONFERENCE

The Constitution of the Foreign Missionary Society defines A Foreign Mission Conference and states how it shall be supervised as indicated in the following paragraphs.

Definition

A foreign mission conference is composed of all foreign missionaries bearing credentials from the board, ordained native ministers, licentiates, and one lay delegate from each charge developing self-support according to the system adopted by the conference.

All foreign missionaries, bearing proper credentials from the Mission board, ordained native ministers, licentiates, and one lay delegate from each charge, developing self-support according to the system adopted by the conference, may be members of the foreign mission conference.

Other workers employed may become advisory members, upon approval of the conference. A foreign mission conference shall be presided over by a bishop or in his absence by the mission superintendent. In the absence of both the bishop and the mission superintendent, the conference shall elect its own chairman.

The presiding officer shall appoint a stationing committee of which he shall be chairman, and he shall likewise appoint all standing committees.

Superintendency

1. The bishop elected by the General Conference as a general superintendent over our foreign mission conferences shall preside, when possible, at the annual session of each foreign mission conference. He shall give close attention to the large problems of each field, and, by counselling with the missionaries and native workers, seek to establish native churches and institutions filled with a passion for evangelism, strong in self-support, and able ultimately to

extend and direct their own work without aid from other lands.

2. The bishop assigned to the foreign fields shall work in co-operation with the Foreign Missionary Society and with the mission council on the field and seek to interpret the needs and viewpoint of each to the other.

3. The Foreign Missionary Society shall appoint a mission superintendent over each mission conference for one term, subject to reappointment, or his tenure of office may be terminated at any time at the discretion of the board.

The mission superintendent of each field, in co-operation with the board and the bishop of the district, shall arrange the work and take supervision of the conference. He shall report quarterly the condition and needs of the field to the general secretary of the mission board and to the bishop of the district.

4. The bishop of the district and each mission superintendent shall submit an annual report to the Foreign Mission Board.

U. B. Discipline 1917, p. 126—XIV, XV.

Chapter IV.

THE CHURCH ON THE MISSION FIELD.

Briefly stated the mission of the Church is to evangelise and Christianise the world by proclaiming the gospel of the grace of God. As the Church in the mission field takes root and grows normally it shares in the universal world-task of bearing the Evangel of Light. But the Church nowhere can do its full share in carrying out Christ's program until it becomes fully self-supporting, fully self-propagating and fully self-governing. This is the ultimate aim of the Church in the mission field.

Such development is not attained in a day. The years that intervene between the time of breaking soil and "the full corn in the ear" tell a tale of glorious but sacrificial service—a service that expresses itself in many and varied ways. The gospel of the grace of God must be practiced as well as preached, it must be lived as well as heard. The gospel of the grace of God is the gospel of soap and water; it is the gospel of healing the sick, the gospel of loving deeds, of patient, painstaking teaching; it is the gospel that finds people where they live and lifts them from a life that grovels to a life hid with Christ in God. Therefore, it is not only to be preached from the pulpit, but taught in the schools, exemplified in the hospital and dispensary, and exalted on the farm, in the work-shop and office. In short it is the gospel of service. It is the Word that became flesh in Christ Jesus, who was followed by the multitudes because he perfectly identified Himself with the life of the people and because His teachings were wholly adapted to their needs.

This is the work of the Church. On the mission field it is as the seed cast into the ground, which springs up and grows: "first the blade, then the ear, after that the full corn in the ear."

The West Africa Conference is fully conscious of its great task. This is proven not only by its strong pronouncements on the vital fundamentals of the christian life from time to time but also by the constructive program of practical service which is being perfected from year to year in order to speedily carry out its divine commission.

Chapter V

CHURCH MEMBERSHIP

A committee on Standards and Evangelism submitted strong reports to the conference of 1913, and 1914, bearing upon the moral and spiritual ideals of Church membership. The following paragraphs are quoted from these reports.

"The church of Jesus Christ bears a living message to a dying world. In carrying the message of salvation it must partake of his holiness, his purity and of his spirit. Hence the church alive to its Divine calling must jealously guard its purity, and keep on the highest level its ideals of character and conduct. It will sensitively remember that the children of God must be imitators of Him and that those who say they abide in Him, who is our life, ought themselves to walk even as He walked."

"Hence the life of the professing Christian should be a winning message to the world, testifying to a religion of salvation from the power of sin, and fellowship with a most holy God.' 'The witness of the Christian is to be unmistakable: he is to be as the *salt*, as the *light*, characterised in conduct and standard of life by separation from the old life out of which he has been called into fellowship with Christ. In other words, to the Christian society has been entrusted the duty of maintaining and handing down unimpaired, not only that which has been committed to her in the matter of doctrine, but also a peculiar standard of life. This can be effectively guarded only by the exercise of some form of what is commonly termed church discipline." (Edinburgh Report Vol. 2 page 9391.) Minutes 1913 p. 29.

Standards of Membership.

"The ideal church gripped with a vivid and abiding sense of the Gospel message is governed by fixed and positive standards for its membership.

"We lay emphasis upon some of the most fundamental and positive factors that must obtain in the Christian's life if he is to be a true follower. Such social questions as temperance, morality, marriage, the family etc., are considered in the following resolutions.

Minutes 1913, p. 31.

The Family

The Discipline declares the position of the United Brethren Church in respect to the institution of marriage:

1. We believe that the marriage relation is of divine authority; that it is the mutual union of one man and one woman; that the obligation is most sacred, and morally binding so long as both shall live, and therefore cannot be dissolved at will, nor should it be by a decree of a civil tribunal, except on evidence that one party is guilty of adultery.

2. On positive evidence of such guilt the innocent party is free from further matrimonial obligations and justly entitled to a divorce and to marry again, but the guilty party has no such right.

3. We deny the right of marriage to both parties who have been divorced for other causes than adultery.

4. Any person sustaining a marriage relation contrary to that above recognized as justifiable shall be inelligible to the office of the ministry of this Church.

5. No minister of this Church shall knowingly solemnize the marriage of two persons, either of whom has been divorced for other than the above justifiable cause, and shall be amenable to the Church for disobedience to the order thereof.

6. Every pastor shall be required to preach at least once a year on the sanctity of the home, and to warn his people against the debasing influences that imperil our home life.

U. B. Discipline 1917, p. 81—VIII.

Attitude Toward Polygamy

"As pertaining to the question of polygamy the committee wishes to make reference to two statements of authority. The first a resolution drawn up by the Angli-

can Bishops in Conference at Lambeth in 1888, and adopted by four missionary bodies in Northern Nigeria in 1910, which is as follows, "that it is the opinion of this conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ."

"The second is a statement taken from the Edinburgh Reports, 1910, which is as follows: "Every mission within our review refuses admission to the church in Africa to any man who is actually living with more than one wife."

Minutes 1913, p. 32.

The following recommendations were adopted by the Conference of 1914:

"That in respect to the family life, we recommend that polygamists and those holding illicit marriage relations be not admitted to either seeker or communicant classes, but that they be considered only as adherents and be enrolled as such if they manifest an interest in seeking the fuller light.

"And that those now in the Church holding such relations be sympathetically taught and advised to regulate their lives according to the laws of Christ; and that if they do not show a disposition to conform to the rules of the Church within a reasonable time that they be dealt with according to the Discipline, through the aid of the local and Conference Business Committees.

"That we as a Conference unite in constant prayer that God may give us wisdom and love in dealing with all matters of discipline and that He might enable those whom these resolutions effect to comply very soon with the principles of Jesus Christ."

Minutes 1914, p. 39.

The position the West Africa Conference has taken on the question of marriage is strongly supported by more recent pronouncements of great church gatherings.

In November 1917, a Conference was held in New York City on "The Christian Occupation of Africa." In reply to the question, "Do you admit to church membership

men living in polygamy?" the representatives of seven Missionary Societies replied "No," and these were the only replies given to the question.

The Lambeth Conference of 1920, which was attended by over two hundred and fifty Anglican Bishops—coming from all parts of the world, not only reaffirmed the resolution of 1888, cited above, but passed the following along with other resolutions:

"Recognizing that to live a pure and chaste life before and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women in every age, the Conference desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness.

"The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.....

"That the marriages of non-Christian persons, though not of necessity exclusive or life-long, are states of life in which they can and do live without sin, and that where both parties to such a marriage become Christians, the marriage is raised by Baptism to the level of Christian marriage, and must be reckoned as exclusive and life-long.

"We are of opinion that if a polygamist wishes to separate from his wives and be baptized, care must be taken that he make proper arrangements for the separated wives before he can be accepted."

Temperance

The Discipline of the United Brethren Church states clearly and concisely its position with regard to temperance. And the following resolutions sum up the attitude of the West Africa Conference relative to the temperance question.

"That in view of the prevalence of intemperance in the Colony and Protectorate and in view of the number of evils directly and indirectly arising therefrom, this conference

desires to state that in its opinion the use of intoxicants as a beverage is to be most earnestly deprecated among Christians.

"That we urge that every pastor, agent, and teacher faithfully hold before the people temperance ideals throughout each year and that each be *just as faithful* in living an exemplary life in respect to the same.

"That every pastor and agent be required to observe temperance day during the last quarter of each year—preferably on World's Temperance Sunday.

Minutes1913, p. 31.

"That henceforth no liquor dealer shall be received as a member of our church and that habitual drunkards be dealt with as liquor dealers.

"That we will not solicit funds from liquor dealers.

"That all of our churches should use sweet grape juice for communion wine." Minutes 1914, p. 39.

Since the Government authorities recognizes the principle of *local option* as effecting the question of the sale of liquor in the Protectorate, it has been strongly advised from time to time that we urge every chief to take advantage of the power placed in his hands to prohibit the liquor trade in his chieftaincy. This gives the chief power to demand that no licenses be granted for the sale of liquor in his chieftaincy. Minutes 1921, p. 40.

The Use of Tobacco

"We believe that the use of tobacco in any form is injurious to body, mind, and moral nature, and a needless waste of money which could and should be otherwise applied; and we kindly advise all our members to abstain from its use."

U. B. Discipline 1917, p. 80.

Attitude toward Delinquency

"Resolved that the members of this conference guard well the Christians committed to their care and that they deal with them tenderly in all matters of discipline but that they fearlessly and courageously, in the name of God, refuse to countenance sin and that above all they make use

of the provisions of the discipline in dealing with all cases of delinquency coming under the head of immoral conduct. By immoral conduct we mean: "The use and sale of intoxicating liquors, polygamy, illicit marriage relations, adultery, vicious superstitious practices, gambling and all works of the flesh as set forth in Galatians 5: 19-21."

Minutes 1913, p. 33.

The Membership Committee

For the purpose of developing and maintaining high standards of morality the conference of 1914, resolved that, "We make use of the provision in the Discipline which states that a committee should be appointed in each local church before whom all applicants for membership shall come. But in addition to this function we wish to add that this committee should also discipline any delinquent members and seek to lift up the fallen. This committee of which the pastor is an ex-officio member should be responsible for the upbuilding of the local Church and for the preservation of its purity and spiritual integrity.

"That all matters of delinquency can be referred to the Conference Business Committee. The object of referring any such matters to this committee would be to support the local committee in all cases that cannot easily be finally dealt with locally. Minutes 1914, p. 39.

Training for Membership

A catechism for use in the West Africa Conference was compiled in 1913, and approved in the annual session of January 1914. The following was then adopted as a means of training candidates for church membership:

1. "That the teaching of the catechism be supplemented by other Biblical instruction, adapted to the intelligence and need of the individual.

2. "That children and adult seeker classes be organised for the purposes of instruction and training in Christian service in every local Church. These classes should have a two-fold purpose, first to give instruction, and second to give training in active Christian work.

5. "That we emphasise the great importance of the Sunday School as a training agency in the Church and that we also lay stress upon Christian Endeavour work. But we wish to state that if such classes for Juniors, young people and adults be organised as above indicated that we do not think it is necessary to organise other societies apart from these and call them Christian Endeavour. We wish to define all classes aside from the stereotyped male and female classes of communicant members to be Christian Endeavour.....

6. "That instead of appointing a separate committee on Sunday Schools and Y. P. S. C. E. that this conference institute a Conference Board of Bible School and Christian Endeavour. The work of this Board to be to further the interests of the Sunday School and all classes indicated above. Three persons should constitute this Board, one having direct responsibility for Sunday School work, another should have the Junior work, and the third the organisation of all other classes. The Board should work together and be actively engaged in giving help and inspiration to every local church during the year. This Board should have at least one page each month in the SIERRA LEONE OUTLOOK. (In practice this board came to be known as "the Board of Religious Training.")

7. "That the Conference Language Committee provide such literature, hymns, etc. as will be of value in training for church membership.

THE CONSECRATION AND BAPTISM OF INFANTS.

The United Brethren Discipline says, "The baptism of children shall be left to the judgment of believing parents."

The conference of 1911, expressed its attitude toward the consecration and baptism of children by saying:

"That although there are no explicit teachings in relation to infant baptism in the New Testament, yet since our church has placed its approval upon the Sacrament as stated in the Confession of Faith: We recommend that in the observance of the rite we endeavour to disabuse the minds of those concerned of the seeming prevailing conviction that mere baptism is essential to salvation, and a

work of grace in the heart; but that the act is one rather of dedication and consecration.

"That our ministers should endeavour to impress upon the minds of the parents or sponsors, the grave and sacred responsibility devolving upon them, in keeping inviolate the conditions of the vows assumed."

Minutes 1911, p. 46.

The conference of 1918, fixed the age limit of infant baptism:

"Resolved that we baptise as infants children not exceeding five years of age, using the form prescribed in the discipline for the Baptism of Children.

"That persons over five years of age should be baptised as adults but only when they are ready to be received into the church as full members, using the form prescribed in the Discipline for the baptism of adults."

Minutes 1918, p. 57.

Church Children

An advanced step that will certainly bear much fruit was taken by the conference of 1921, in providing for a roll to be known as "Church Children." The action was based on a provision of the Discipline that reads as follows:

"Believing according to the teaching of Jesus,—that little children are in the kingdom of heaven, pastors are authorised to enroll children under the watch care of the church when parents so desire.....Pastors are required to instruct children in the Word of God and the principles and the duties of the Christian life."

U. B. Discipline 1917, p. 20, Art. 5.

The conference ruled, "That children from Christian homes and Mission homes be enrolled in the church membership register as Church Children, and that their names be allowed to remain on this roll until they are twelve years old, unless they confess Christ as their Saviour before that age, in which case they should be received as full communicant members." Minutes 1921, p. 48.

Reception Of Members

Seeker Members

Persons to be received as seeker members should answer the following questions in the affirmative before the public congregation, and they should thus be received before their names are enrolled in the membership register.

a. Are you sorry for your sins, and will you endeavour by God's help to turn from them and live a better life?

b. Will you faithfully attend the services of the church and such classes as may be arranged for your instruction; and will you earnestly endeavour to live up to the instructions that will be imparted to you from time to time?

c. Will you endeavour, by God's help, to become a true follower of Jesus Christ? Minutes 1914, p. 38.

Communicant Members

Candidates for communicant membership should answer before the public congregation the questions indicated in the Discipline. When this is done their names can be entered on the class roll and placed in the church membership register.

Associate Members

Persons who desire to join the United Brethren Church or persons now in the church holding membership in another church, are considered by us as Associate Members and are so reported. Minutes 1914, p. 40.

However, "candidates for admission into the church as Associate Members are required to present a certificate of good standing as a full communicant member in the evangelical church to which they already belong; and in receiving Associate Members they should be asked the following questions before the public congregation as found in the Discipline:

a. Are you willing to be governed by our church discipline?

b. Will you contribute to the support of the gospel as God prospers you?

"Further, whenever an Associate member is disciplined the pastor of the church should inform the pastor of the church where he holds regular membership, stating the action taken and the cause making it necessary."

Minutes 1918, p. 58.

Probationary Membership

In 1915, the conference established a classification of membership to be known as "Probationary Membership." This is a disciplinary measure and was enacted as a means of upholding the standards of membership. The names of Communicant members who become remiss in performing their duties as church members or who violate the laws of the church in their personal or family life are placed on this roll for the time being in case they give evidence that they will, within a reasonable time, comply fully with the law and life of the church. While their names remain on this roll they are denied the privileges of communing at the Lord's Table and are not eligible to hold any office in the Church. Minutes 1915, p.33.

Who May Receive Members?

Elders and "Licentiates who have passed the second year's work of the reading course may receive Seeker, Communicant and Associate members into Church relationships." Minutes 1918, p. 58.

Who May Administer the Sacraments?

As a rule only Elders in the church administer the Sacraments. But the conference of 1913, authorised the superintendent, under special circumstances, to grant Licentiates who had completed the second year's work in the course of study authority to administer the Sacraments. The 1909, Discipline, page 51, was cited as authority for this resolution. Minutes 1913, p. 43.

The following resolution presented by the Business Committee in the conference of 1915, was adopted:

"That in view of the fact that requests have been made

by certain unordained members of the conference to perform the ordinances of the church, it is the sense of the committee that any emergency necessitating such authority will be foreseen and met by the superintendent upon the approval of the Business Committee, making individual requests unnecessary." Minutes 1915, p. 38.

Membership of Workers

As to the membership of workers the following provision was adopted by the conference of 1915.

1. "That workers should hold their membership at the station where they are at work. In case there is no organized church there they should hold membership at the central station of the circuit, otherwise their membership may be placed where they choose.

2. "That without being requested pastors should transfer the names of mission workers to the pastors of the churches where they are now working, which should be done at the time of removal to avoid a duplication of names on the records.

3. "That new workers not members of the United Brethren Church shall not be permanently employed until they unite with the church as members." Minutes 1915, p. 38.

Chapter VI.

STANDARDS OF EVANGELISM.

To the conference in session Jan. 1913, the Committee on Evangelism and Standards brought a memorable report which was unanimously adopted. The following paragraphs taken from this report place worthy emphasis on evangelism as the outstanding aim of all our work:

"The church of Jesus Christ can only grow and His Kingdom can only be established as we herald the evangel of peace. Jesus came to seek and save that which was lost. Going forth in His name we dare not attempt less. To the members of this conference has been committed the great privilege of evangelizing the thousands in the various sections of Sierra Leone where we are at work. Our faith should be so large and our ambition should be so holy that our expectancy should not stop short of the complete evangelization of the territory for which we are directly responsible. We should look upon this holy task as a sacred heritage handed down to us by the Son of Man who died to overcome the world".....Be it resolved therefore:

1. That we as a body of Christian workers gird our loins and, putting on the whole armour of God, accept anew the challenge of our Lord and go forth with a faith and passion for souls that shall cause the very powers of darkness to fall at His feet. "We can do it if we will."

2. That we will place no value upon any work we do —whether it be in the pulpit, schoolroom, the workshop, or dispensary,—unless we do it in terms of evangelism. In other words, that all our work of whatever kind, be done with a view to the glory of God in uplifting society through the salvation of precious souls.

3. That we ask the spirit of God to guide us in making soul-winners of every man, woman, and child now within the fold and that we so preach and teach that the spirit of God may impress upon them each that the true test of

discipleship is to be a soul-winner and that we grow in grace and in favour with God and man only as we are faithful in so witnessing.

4 That those who seek admission into the church should be made to feel that a test of their sincerity in accepting Christ is a passion on their part to make Him known to others." Minutes 1913, p. 29, 30, 31.

The same committee presented a report the following year on standards and evangelism when more pronounced emphasis and more definite aims were established:

"No Church can preserve its spiritual integrity and be a vital force in transforming men and society except its whole life from center to circumference is pervaded with the spirit of self denial, self-surrender and loyalty in proclaiming Jesus Christ.....Therefore be it resolved:

1. That we accept the challenge of our Lord Jesus Christ, who is our strength, and go forth determined that through prayer and faith in His power we will make this year redound to the glory of God in the salvation of souls; and that we each surrender to his will as never before and be stripped of every weight that would come between our Saviour and those He died to save. In short, let Evangelism be the outstanding fact, aim and purpose of this conference year.

2. That personal Evangelism be given first attention in all of our churches; that we inaugurate a "win one" campaign, or any campaign, call it what you may, that will seriously and effectively enlist every member of our churches in the business of winning souls; that we have it understood that we do not consider any person whose name is on the church roll in good standing unless he earnestly seeks to bring others to Jesus Christ.

3. That we adopt the Korean method and make it a rule not to admit any person as a communicant member unless he has first brought at least one person to Christ or unless he shows that he has zealously sought to do so. That this rule be made to apply also to members who would come to us from other churches.

4. That every local church plan just as definitely for

results in the salvation of souls as they plan to meet their financial obligations.

5. That definite plans should be laid for reaching all the towns on each circuit. We should plan to visit every town we claim as being within our territory at least twice a year. Those nearer than the farthest towns should be visited at least four times a year, and a group still nearer once in one or two weeks. We cannot rightfully lay claim to any town within our circuits unless we do at least this much.....

6. That we make soul winning a subject of special prayer: (*a*) praying especially that all the members of our churches might be quickened and become zealous personal workers; (*b*) that in view of the fact that there are so many open doors which we cannot possibly enter owing to a scarcity of men that we pray definitely that more messengers will be raised up and that many who have left the work might be reclaimed."

Minutes 1914, p. 36, 37.

Chapter VII

STEWARDSHIP AND FINANCE

Principles of Stewardship

"When the Church of Jesus Christ is imbued with the spirit of evangelism it naturally follows that it should early become self-propagating. The early church considered the support of the Gospel and contributing to the saints as a necessary means of grace. The word of God is full of illustrations and exhortations which make the blessings of God and the enrichment of life conditioned upon the giving of gifts and the bringing of the tithes and offering to the store house. (Mal. 3:8-10). Recognizing therefore that every true believer is a steward accountable to God not only in spiritual things but also from the standpoint of his substance, Be it resolved:

1. That we adopt the Bible standard of giving as set forth in the Old and New Testaments, especially insisting that we carry out the injunction of St. Paul, 1 Cor. 16: 2, which provides for universal, proportionate and systematic giving.

2. That special sermons be preached with a view to instructing our people that the least of their offerings should be the tithe of their income, and that this should be supplemented by first fruits and free will offerings. And that in respect to tithing we as ministers and Christian workers set an example by faithfully and wholly fulfilling our obligations to God in the matter of Christian Stewardship as set forth in Mal. 3: 8-11 and 1 Cor. 16: 2."

Minutes 1913, p. 35.

Self-Support

While efforts toward self-support had been made from the early years of the mission, in the main the methods now being employed to attain this end were adopted in the conference of 1913, and since. The committee on self-

support then recommended as follows:

"That we encourage the adoption as soon as possible in all our local churches of a system of weekly, and monthly or quarterly offerings as provided by the Stewardship Commission of the United Brethren Church." (The weekly envelope system has since become the standard method.)

"That each local church and its pastor plan and pray to make their church self-supporting as soon as possible, so that mission funds now received as grant-in-aid for the support of their church may be used for the further extension of the Gospel of Christ in the needy parts of Africa.

"That, whereas, by action of the last General Conference provision was made whereby the various mission conferences should develop self-support along uniform lines by adopting a system, we recommend the following:

"That a church or circuit is considered self-supporting when it pays its pastor's salary and all its local expenses from the following sources of income, such as Sunday Offerings, Class pence, Quarterage, or any other regular or systematic method of developing the benevolence of the people, aside from the conference collections and collections for specific purposes.

"That a church or circuit undertaking self-support, whose monthly income above local expenses from the sources stated in section 1, is £1 0 0 or more a month, shall arrange to pay monthly a specified amount on the pastor's salary and in every case the pastor shall give receipt for any money received from the local treasurer and report the same to the Superintendent.....

(The conference of 1914 amended this section by changing the amount of one pound (£1 0 0) to ten shillings (10/-).

"That when a church has become fully self-supporting it shall aim to give as much for the extension of Christ's Kingdom in other parts of this needy country as it pays for local expenses and pastoral support; and so fulfil the law of Christ, "love thy neighbour as thyself."

"That at the close of each conference year each church or circuit whose monthly income above local expense is

£1 0 0 shall state how much they will pay on their pastor's support the coming year. The Foreign Missionary Society may supplement this amount by a grant-in-aid sufficient to make up the balance of the pastor's salary.....

"A church or circuit shall be entitled to lay representation by one delegate in the annual conference when the net proceeds of the income as stated in section 1, amount to £12 0 0 (twelve pounds) annually."

Minutes 1913, p. 35, 36, 37.

Conference Finance Commission.

The conference of 1914, instituted a Conference Finance Commission, the Committee on Finance recommending as follows:

"That, in accordance with the action of the last General Conference, a Conference Finance Commission be created consisting of the superintendent and four other members of the conference, two of whom may be laymen. This Commission shall act in an advisory relation to local church finance committees and pastors on matters of church finance, Tithing and Christian Stewardship in general.

a. It shall also conduct an educational campaign by means of tracts, through the Outlook and any other available mediums, on the subject of Christian Stewardship, with special emphasis on weekly, systematic giving and tithing.

b. No pastor or local committee shall endeavour to institute a new system of finance in the local church until the Conference Finance Comission has been satisfied that proper preparation has been made for such a change.

c. Where it is possible, this commission shall hold sectional institutes at convenient times during the year or co-operate in any such institutes as may be held during the year.

d. That a course of Christian Stewardship and Church Finance be incorporated in the curriculum of the Theological Institute. Said course to be required of all students."

Minutes 1914, p. 20.

Missions and Benevolences.

As Much for Others as for Ourselves !

This is the ultimate aim of a church in the West Africa Conference when it has attained self support—as indicated above in a paragraph under "Self-support." A worthy goal it is that should not be overlooked ! But an intermediate goal for churches seeking to attain full self-support has been established which is being heroically reached by a number of churches. The following paragraph states what this goal is.

At Least One-Fourth of All for Others !

The Conference of 1915, took a forward step with reference to securing offerings to Missions and Benevolences in suggesting that local churches pledge a definite percent. of their regular offerings to this cause. The following resolution was adopted:

We suggest that all churches having made a pledge determine what percent. of the pledge shall go to missions. It is the unanimous opinion of this Committee that 25% of all paid pledges be the minimum that shall be apportioned to missions. All missionary offerings to be transmitted to the Conference Treasurer quarterly.

Minutes 1915, p. 30.

A number of churches adopted this method at once and because of their success in raising missionary funds and the ease with which it was done the Finance Commission has urged each year that all our churches adopt this method. The conference of 1921, adopted the following recommendation presented by the Finance Commission:

"We recommend that every church adopt the system of giving at least one-fourth of their regular offerings to missions and benevolences as by experience the churches practicing this method find it to be superior to all other methods."

Minutes 1921, p. 47.

Quarterly Offerings an Alternative

In case a church fails to give at least one-fourth of its regular offerings to Missions and Benevolences it is required by an action of the conference in 1917, and re-emphasized each year since, "that an offering be taken quarterly for Missions and Benevolences and that to carry out this plan special envelopes be printed and sent to each church adopting this plan and that the receipts be forwarded to the Conference Treasurer at the close of each quarter."

Minutes 1917, p. 35.

Every church giving offerings quarterly should aim that they represent at least one-fourth of the total giving for the year.

Naming the Conference Offerings

By an action of the conference of 1917, it was resolved, "that since some of the conference offerings are being used for objects other than specific missionary purposes we designate our Conference Offerings as "Contributions for Missions and Benevolences." Minutes 1917, p. 35.

At the present time offerings for Missions and Benevolences are appropriated for the support of the two mission stations of the conference—Yonnie Banna and Pendembu, building enterprises, the Ministers' Aid Fund, Conference Contingent Fund, some benevolent interest of the church in America, American Scholarship Fund, Freetown Church Fund, etc. The objects supported vary somewhat from year to year.

The Contingent Fund

The 1917, Conference created a contigent fund "to provide for expenses incurred in circuit supervision, other expenses incurred in traveling by members of the conference in doing official work, and the necessary incidentals, such as printing envelopes for conference offerings, conference programmes, etc." Minutes 1917, p. 35.

American Benevolences

"Believing that we lose much by confining our whole attention to our immediate work, we recommend that, for the benefit of its educational value here and its great inspirational value to the church in America, we appropriate five per cent. of the total Missionary offerings to one of our General Church Interests yearly." (This has been done each year since.) Minutes 1914, p. 20.

Freetown Church Fund

"Because of the peculiar condition governing our Freetown Church property, and foreseeing the need of a larger church building some time in the future, and appreciating the unique relation which it sustains to the whole conference and our highest training institution, the Albert Academy, we recommend that we annually set aside an amount from our missionary offerings to augment the Freetown Church building fund. And this year we recommend that £10 0 0 be taken from the offerings to Missions and Benevolences for this purpose." Minutes 1918, p. 55.

Building Control

A recommendation of the Finance Commission proposed to the Conference of 1917, was adopted to this effect:

"That whenever the Official Board of any local church contemplates the erection of a new building whether it be parsonage, school building or church, their plans, estimates of cost and estimate of local resources should be submitted to the Conference Business Committee for its consideration and in no case should a building be begun without first being advised by the said committee."

Minutes 1917, p. 35.

Collecting Tours

The 1915, conference condemned in strongest terms the haphazzard methods employed by mission workers in our own as well as other churches in leaving their stations on collecting tours with little regard to time, place, distance, object, and expense of such trips. And to preclude its

continuation among our own ranks it was resolved, "That, no agent or pastor should leave his station for the purpose of collecting money without the consent of the superintendent or Business Committee, who would furnish the proper credentials if a permit be granted."

Minutes 1915, p. 30.

Publishing Contributions

"The names of members who have paid not less than 2/6 of their total yearly pledge as well as the names of other persons who have contributed an amount not less than the above mentioned, should be published in the Conference Minutes." Minutes 1915, p. 30.

The Training and Extension Fund

One of the most far-reaching steps ever undertaken by the West Africa Conference was the action taken in 1918, endorsing the desire of the nine quarterly conferences to create a fund for the training of workers and the extension of the work, and at the same time making provision for the custody and control of the fund. The following outlines the plans adopted as proposed by the finance commission:

QUARTERLY CONFERENCE TRAINING AND EXTENSION FUND

"We have pleasure in noting the fact that each of the quarterly Conferences has undertaken to provide a scholarship in Albert Academy, and that a number have in addition pledged to extend their own work as a conference by opening one or more new stations within their respective areas. The response to this special appeal indicates the will of the churches to do all in their power to occupy their field adequately. In connection with the securing and use of these funds we recommend the following:—

1. That this fund be known as the Quarterly Conference Training and Extension Fund.

2. That in the case of each quarterly conference £12 0 0 of the fund be used annually to support a boy in Albert Academy, and that as additional funds allow, extension work be undertaken within the quarterly conference

area after being authorised by the annual conference.

3. That our members and adherents be solicited to pledge to pay a definite sum each quarter toward this fund.

4. That in order to facilitate the collection of this fund, a printed form, prepared by the Commission, be used. Any approved method aside from this may be used in soliciting or collecting.

5. That money collected for this fund be forwarded to the Conference Treasurer each quarter through the chairman of the quarterly conference, and that each church of each quarterly conference be credited with its contributions to the fund, in connection with the conference of which it forms a part and further that the money thus funded be disbursed by order of the quarterly conference embracing the churches contributing.

6. That the young men who accept the privilege of an Academy scholarship shall, by signing the following statement, make a declaration of their purpose, and shall enter into an agreement to pay back into the Annual Conference funds the amount expended for their education by easy monthly payments after they leave school and are employed.

SCHOLARSHIP STUDENT'S DECLARATION.

I,.....a member of the United Brethren Church at.....do hereby declare that it is my purpose to give my life to *active* mission work in the United Brethren Church. The assistance the.....Quarterly Conference affords me by providing a scholarship of £12 0 0 in the Albert Academy I accept. And I promise that after leaving the school and being employed I will pay back by easy monthly installments fixed by mutual agreement the amount of this scholarship.

Witnesses.....Date.....Signed.....

Minutes 1918, p. 54.

That boys presented for admission into the Academy under the provisions of the Scholarship be admitted only after they have satisfactorily passed the Academy entrance examination which as advised by the Board of Education, will be framed by the Principal of the Albert Academy.

Minutes 1920, p. 34.

The conference of 1921, made further recommendation toward raising this fund which does not necessarily abrogate the method suggested above but it is intended to reduce the number of appeals and simplify our efforts for securing contributions:

"In support of the Training and Extension Fund we ask that each church take special offerings quarterly to cover its quarterly conference apportionment toward this fund. But in case a church does not see its way clear to give one-fourth to missions and benevolences an offering should be taken at the end of each quarter with a view to covering at least the minimum suggested for missions and benevolences and the quarterly conference apportionment to the Training and Extension Fund."

Minutes 1921, p. 47.

The Ministers' Aid Fund

The Ministers' Aid fund is augmented annually by dues paid by members of the conference and from offerings contributed to Missions and Benevolences. The following uctions recommended by the Board of Ministers' aid and approved by the conference at different times are now functioning:

1. One tenth of the offerings to Missions and Benevolences is given to this fund annually.

Minutes 1912, p. 34.

2. The conference of 1921 ruled:

"That the fee of twenty-five shillings instead of the usual one guinea be paid by the elders and that twelve shillings and six pence instead of the usual ten shillings and six pence be paid by the licentiates. These amounts to be charged to their accounts at the end of third quarter."

Minutes 1921, p. 37.

3. In case a member of the conference dies, each surviving member is requested to give four shillings (4/-) to the widow or family of the deceased. In case a member refuses to pay this amount he forfeits all claims to benefits.

Minutes 1912, p. 34

4. The sum of fifteen shillings (15/-) monthly is now being paid to widows of deceased elders.

Minutes 1921, p. 87.

5. This benefit is granted widows with the understanding that it be discontinued in case of disorderly conduct or remarriage.

Minutes 1914, p. 41.

Chapter VIII

CHRISTIAN EDUCATION

The West Africa Conference has always maintained that the greatest forces to be placed at the disposal of man in advancing the kingdom of God are a trained mind, a trained hand and a trained heart, provided they are consecrated to God and His cause. Such training can best be secured through properly managed, properly equipped and properly taught Christian schools.

The conference Board of Education has kept these ideals in mind in framing the curriculum for the day schools of the conference which has been revised from time to time. The course of study as revised in the session of 1921, is given below.

Course of Study for Day Schools

Primary School

SUB-STANDARD, FIRST YEAR. McGuffy's Chart, Complete. NUMBERS: Count, write and make all combinations to and including 20. BIBLE: Commit the Lord's Prayer, the first, second and third commandments; learn to name the first five books of the Bible; Commit Mark 19:14 and John 3:16.

SUB-STANDARD, SECOND YEAR. McGuffy's Primer, Complete. Taking writing and spelling exercises and —Sunbeam Infant Reader No. 1. NUMBERS: Count and write numbers to and including 101; learn the use of the plus, minus and equal signs; add, subtract, multiply and divide without borrowing or carrying; Macmillan's Reform Arithmetic, Book I; Multiplication table to and including the 5's. BIBLE: Commit the names of first 17 books of the Old Testament. Commit Commandments 1-6, also Psalm 1.

Elementary School

STANDARD I. Interesting Reader, Std. I, with exercises in spelling from Dictation. NUMBERS: Macmillan's Reform Arithmetic, Book II; Complete multiplication tables. BIBLE: Commit all the commandments, name all the books of the Old Testament and commit the first Psalm. LANGUAGE: Arnold's Language Lessons. Book I, Complete. GEOGRAPHY: Simple Lessons in the Geography of Sierra Leone, Book I. Book to be in hands of the teacher only. Copy book, Std. I.

STANDARD II. Interesting Reader, Std. II. Exercises as above. NUMBERS: Macmillan's Reform Arithmetic Book III. Complete the multiplication tables. BIBLE: Review previous work, learn to name the books of the New Testament. Commit the Beatitudes, Matt. 5:3-12; and Catechism of the West Africa Conference, Part I. LANGUAGE: Arnold's Language Lessons, Book II. GEOGRAPHY: Simple Lessons in the Geography of Sierra Leone, Book II. Book to be in hands of teacher only. Copy book, Std. II.

STANDARD III. Interesting Reader, Std. III. Exercises as above. Numbers, Macmillan's Reform Arithmetic, Book IV. BIBLE: Review and Catechism of the West Africa Conference, Parts II and III. GRAMMAR: The uses of the Parts of Speech, to page 28, chapter X. GEOGRAPHY: A First Geography, Complete. Copy books Std. III.

STANDARD IV. Interesting Reader, Std. IV, with exercises as above. ARITHMETIC: Macmillan's Reform Arithmetic, Book V. BIBLE: Hamer's Old Testament History. GRAMMAR: The uses of the Parts of Speech from page 28, chapter X, to the end of book. GEOGRAPHY, Study Africa, using McDougall's Outlines of Geography, (see pages 135-147, 71-76); Maps of Sierra Leone and West Africa. Copy book, Std. IV. HYGIENE: Ame's Tropical Hygiene in hands of teacher only.

Intermediate School.

STANDARD V. Interesting Reader, Std. V, with exercises as above. ARITHMETIC: Macmillan's Reform Arithmetic, Book VI. BIBLE: Hamer's New Testament History. GRAMMAR: Easy Parsing and Analysis to page 66. GEOGRAPHY: Study British Empire using McDougall's Outlines of Geography (see pages 28-88). Copy book, Std. V.

STANDARD VI. READING: Any approved English author, *e g.* Addison, Macauley, Kingsley, etc. ARITHMETIC: Arnold's Inductive Arithmetic, Book VII. BIBLE: Studies in the Life of Christ. GRAMMAR: Easy Parsing and Analysis to end of book. GEOGRAPHY: McDougall's Outlines of Geography pages 1-27, 90-136, 148-183, first and second terms; and Michell's Geography of Sierra Leone, third and fourth terms. HYGIENE: Jewett's Physiology, Hygiene and Sanitation.

INDUSTRIAL TRAINING, including gardening, agriculture, sewing, basketry, fibre work, etc. suitable to the age of the pupil is encouraged throughout the course.

Chapter IX

TRAINING CHRISTIAN LEADERS

Training the Ministry.

The foundations for Christian life and character are laid in the Sunday School and the day and boarding schools of the Mission. From the lowest classes in the country schools to the top class in Albert Academy the aim is to develop well-rounded Christian manhood and woman-hood, fitting men and women for life's duties whatever sphere be chosen.

But for those who have answered God's call to preach the Gospel as their life work special courses of study are provided. Those who hold quarterly conference and annual conference licenses to preach are required to pursue the reading courses as prescribed in the United Brethren Discipline with some modification.

QUARTERLY CONFERENCE COURSE OF STUDY.

A recommendation of the Business Committee was approved in the conference of 1919, to the effect, "that graduates of Albert Academy who are pursuing the Quarterly Conference Reading Course should pursue the course prescribed in the 1917, Discipline, and that non-graduates should take the course prescribed in the 1913, Discipline. In either case candidates would be given credit for whatever previous studies they had satisfactorily completed."
Minutes 1919, p. 20.

The courses prescribed below are revised by the General Conference each quadrennium. Liberty is taken to make substitutions in order to adapt them to local conditions.

1913, Course of Study.

First Year.

Books to be Studied—

Bible—Exodus and Matthew.
United Brethren Handbook—Shuey-Shupe.
English Grammar—Standard Author.
Leading Facts of English History.
Jesus, Lord and Teacher—Kephart.
United Brethren Discipline.
Hints to Lay Preachers—Myer.
Quiet Talks on Prayer—Gordon.
Sunday-School in Action—Brewbaker.

Books to be Read—

Life of Otterbein—Drury.
Our Heroes, Vol. 1.—Weekley and Fout.
Individual Work for Individuals—Trumbull.
Laymen in Action—Quayle.
The Life Edwards—Davis.
Our Church Abroad—Hough.
Three books at least are to be selected and read.

Second Year.

Books to be Studied—

Bible—I. and II. Samuel and the Gospel of St. John.
Composition, Rhetoric—Brooks and Hubbard.
Theological Compend—Steele's Binney.
Confession of Faith—Weaver.
Bible History—Blaikie.
General History—Myers.
The Why and How of Missions—Brown.
The Frontier—Ward-Platt.

Books to be Read—

Life of Bishop Mills—Funk.
Torches Aloft— Bishop Bell.
Our Heroes, Vol. II.—Weekley and Fout.

Recruiting for Christ—Stone.
Tongue of Fire—Arthur.
Christ in the Life of Today—Mathews.
Three Books at least to be selected and read.

1917, Course of Study.

Books to be Studied—

Bible—Exodus, Matthew and John.
United Brethren Handbook—Shuey-Shupe.
United Brethren Discipline.
Hints to Lay Preachers—Meyer.
Sunday-School in Action—Brewbaker.
Binney's Theological Compend—Binney-Steele.
Confession of Faith—Weaver.
Bible History—Blakie.

Books to be Read—

Life of Otterbein—Drury.
Our Heroes, Vols. I. and II.—Weekley and Fout.
Our Church Abroad—Hough.
The Why and How of Foreign Missions—Brown.
Individual Work for Individuals—Trumbull.
Laymen in Action—Quayle.
Life of Bishop Mills—Funk.
Torches Aloft—Bell.
Three books at least to be selected and read.

Two members of the annual conference are appointed as a standing committee each year whose duty it is to direct those pursuing the quarterly conference course and set the examinations.

ANNUAL CONFERENCE COURSE.

First Year.

Books to be Studied—

The Teaching of Christ—Morgan.
Future Leadership of the Church—Mott.
Extemporaneous Oratory—Buckley.
United Brethren Church History—Berger, Part I.
Making of a Sermon—Pattison.

Principles of Education—Ruediger.

Commit to Memory—

The Ten Commandments, Psalms 1 and 2, and the Beatitudes.

Books to be Read—

Cyclopedic Handbook to the Bible, Old Testament —Augus-Green.
With Christ in the School of Prayer—Murray.
Our Bishops—Thompson.
Personal Life of David Livingstone—Blaikie.
The Worker and His Bible—Eiselen.
The Glory of the Ministry—Robertson.
The Graded Sunday School in Principle and Practice —Meyer.
Three books at least are to be selected and read.

Sermon—to be written on a practical theme.

Second Year.

Books to be Studied—

Prophecy and the Prophets—Eiselen.
The Preacher—Hoyt.
United Brethren Church History—Berger, Parts II., III., and IV.
Fundamentals of Child Study —Kirkpatrick.
Exegetical Studies—Galatians (Cambridge Bible), I. and II. Timothy and Titus (Cambridge Bible).—Use either the Cambridge Bible for Schools and Colleges or Dummelow's Commentary.

Commit to Memory—

Isaiah, fifty-third chapter; First Corinthians, thirteenth chapter.

Books to be Read—

Cyclopedic Handbook to the Bible, New Testament—Angus-Green.
Life of Weaver—Thompson.
Autobiography of Finney.

Crises of the Christ—Morgan.
The Bible—Its Origin and Nature—Dods.
The Indwelling Spirit—Davison.
The Foreign Missionary—Brown.
The Point of Contact in Teaching—DuBois.
Three books at least are to be selected and read.

Sermon—to be written on a doctrinal theme.

Third Year.

Books to be Studied—

The Christian Faith—Curtis.
Psychology—Angell.
The Pastor Preacher—Quayle.
Reasonable Biblical Criticism—Beecher.
Church History—Fisher.
Exegetical Studies—Amos (Cambridge Bible), and Philippians (Cambridge Bible).—Use Cambridge Bible for Schools and Colleges or Dummelows Commentary.

Commit to Memory—

Acts 17: 22-31; Psalm 34.

Books to be Read—

Jesus Christ and the Social Question—Peabody.
Problem of the Old Testament—Orr.
The Spiritual Life—Murray.
The Preacher, His Life and Work—Jowett.
The Spiritual Life—Coe.
Building a Working Church—Black.
Christianizing the Social Order—Rauschenbusch.
The Inner Witness of the Fourth Gospel—Keister.
Three books at least are to be selected and read.

Sermon—to be written on a historical theme.

Fourth Year.

Books to be Studied—

The Christian Faith—Curtis.
The Building of the Church—Jefferson.
Manual of Ethics—Mackenzie.

Jesus and the Gospel—Denney.
Apologetics—Kephart.
The Virgin Birth of Christ—Orr.

Books to be Read—

Social Message of the Modern Pulpit—Brown.
Christianity and the Social Crisis—Rauschenbusch.
Education in Religion and Morals—Coe.
Pastoral and Personal Evangelism—Goodell.
The Light of the World—Speer.
Things Fundamental—Jefferson.
Introduction to the Study of Economics—Bullock.
The Resurrection of Jesus—Orr.
Life of Mueller—Pierson
Philosophy of Theism—Bowne.
Four books at least are to be selected and read.

Sermon—to be written on a social theme.

The Theological Institute.

The conference in session in January 1909, made provision for the holding of an annual theological institute. The plan then drawn up and in operation at the present time is given below:

"Whereas, It is desirous to give a more thorough training to the licentiates in the ministry and to render them assistance in mastering the books in the Annual Conference course of study, we submit the following:

1. The plan of work herein provided for be known as "The Theological Institute."

2. That the superintendent of the mission arrange for an institute to be held each year, for a period of four weeks, or such time as the studies of the candidates may require, and at such time and place as may be most convenient to those concerned.

3. The faculty of instructors shall be the superintendent of the mission, who shall be its chairman; the principal of Albert Academy, and such others of its teachers as they may call to their aid. They shall further have the power

to call any other qualified members of the mission to assist as instructors.

4. All persons taking the reading course shall be required to attend the Theological Institute, and shall receive from the faculty a certificate of proficiency in their respective studies; provided, however, if any licentiate has been unavoidably hindered from attending the annual sessions of the Institute and can give satisfactory reasons for such absence to the conference, he may by a vote of the conference be permitted to be examined by the committee in charge of the year in which he is studying; and, further, if any licentiate has completed any book or books in the year of his course of study between the time of his attendance at the sessions of the Institute and the ensuing Annual Conference, he may be permitted by the Conference to be examined in such book or books.

5. The grades obtained by the candidates shall be submitted to the committees on examination in study courses for recommendation to the Conference.

6. It is recommended that those employed receive their regular salaries while attending the Institute.

Minutes 1909, p. 15.

Further actions with regard to examinations are as follows:

"It was decided that licentiates should not be granted the privilege of sitting to an examination during conference in books which they have not taken in the Theological Institute." Minutes 1917, p. 50.

"Resolved, That candidates desiring to appear before any of the Reading Course Committees for examination in any subject or on books which they have read, be required to notify the Chairman of their Committee in writing at least two weeks before the meeting of the Annual Conference. Minutes 1921, p. 41.

Seminary Scholarship

An advanced step toward higher training for the ministry was taken when the following report was adopted in the Conference of 1917.

"Your committee appointed at the last Annual Conference "to plan out a scheme" for higher training of ministers by making it possible for some of our young men to get additional training in America have the following report to submit to the Conference:

1. That a Scholarship in Bonebrake Theological Seminary tenable for three years be established.
2. That it be open to young men desirous of such training chosen by the Conference from among its members.
3. That it consist of passage from Freetown to Dayton, Ohio, U. S. A. and return and £20 0 0 per annum.
4. That the one to whom the scholarship is given engages by signing a contract to return to the Conference and fulfil whatever obligations the contract may contain.

Minutes 1917, p. 49.

Up to the present the conference has voted thirty pounds (£30 0 0) towards this scholarship fund.

Minutes 1921, p. 35, Conf. Treas. Report.

Training Christian Teachers

The following course was adopted for teachers in 1917. Teachers who are graduates of Albert Academy would be given credit for the books in this course that were covered in their work in the Academy.

TEACHERS' READING COURSE

First Year.

Books to be Studied—

Bible—Exodus and Matthew.
United Brethren Handbook—Shuey.
English Grammar—Nesfield
History of Sierra Leone—Crooks.
Jesus, Lord and Teacher—Kephart.
Art of Teaching—White.
Hints to Lay Preachers—Meyer.
Quiet Talks on Prayer—Gordon.
Modern Sunday School in Principle and Practice—Cope.

Books to be Read—

Silas Marner.
David Livingstone— Blaikie.
David Copperfield—Dickens.
Lady of the Lake—Scott.
Laymen in Action—Quayle.
Sex Hygiene—Hall.
Three books at least are to be selected and read.

Second Year.

Books to be Studied—

Bible—I and II Samuel, Gospel of St. John.
Composition, Rhetoric—A. S. Hill.
The Teacher and the School—Colegrave.
How to Study—McMurray.
Bible History—Blaikie.
General History—Meyer.
Manhood of the Master—Fosdick.
Psychology applied to Education—Magnusson.

Books to be Read.

Twelfth Night—Shakespeare.
Paradise Lost—Milton.
Sketch Book—Irving.
Vicar of Wakefield—Goldsmith.
Life of Glossbrenner.
Christ in the Life of Today—Matthews.
Three books at least are to be selected and read.

Minutes 1917, p. 39.

A standing committee appointed annually directs the teachers in this course of study and sets the examinations.

Chapter X

LANGUAGE STUDY AND THE USE OF THE VERNACULAR

The importance of having an efficient working knowledge of one or more of the vernacular languages has moved the conference to encourage language study on the part of every worker. In 1912, the following action was taken:

1. That each worker choose and pursue the study of one or more of the native languages in the sphere of our Church's work in the Protectorate, and appear before their respective committees for examination each year.

2. That no candidate be admitted to the Annual Conference till he has passed the first year's examination of the language requirement satisfactorily, and that no licentiate be allowed to pass beyond the third year of the course of study until he has completed satisfactorily the language requirements.

Provided, however, that this shall not be so construed as to prevent the Conference from excusing a licentiate who for satisfactory reasons may not be able to fulfil the requirements of the language examination. Minutes 1912, p. 40.

Course of Study

In 1915, the Conference Language Committee submitted a revised course of study which is here given along with further revisions made in 1917.

First Year.

1. Conversation in colloquial phrases and greetings.
2. Compile a vocabulary of 50 words in the presence of the Committee.
3. Translate not less than 20 easy sentences from English into the vernacular.
4. Learn and teach the Lord's Prayer.
5. Learn and teach four songs.
6. Commit John 3:16 in the vernacular.

Second Year.

1. Conversation in Gospel subjects.
2. Compile a vocabulary of 100 words in the presence of the Committee.
3. Translate 25 sentences from the vernacular into English (oral) and 25 from English into the vernacular (written).
4. Learn Apostles' Creed.
5. Learn and teach six songs.
6. Translate Luke 15:3-10.

Third Year.

1. Full conversation.
2. Compile a vocabulary of 150 words in the presence of the Committee.
3. Learn the Ten Commandments.
4. Ability to translate any part of the four Gospels at sight.
5. Preaching of sermon at Conference before the Committee, or before an audience of natives selected by the Committee. Minutes 1915, p. 24, and 1917, p. 28.

Using the Vernacular in Church Services

The conference has adopted important resolutions requiring more general use of the vernacular in the regular church services.

"Believing that the translations of our Language Committees have been very carefully done, and also desiring uniformity of language and form in the Lord's Prayer the Apostles' Creed and the ten Commandments, we recommend that they be studied as given in our Catechism.

"Knowing the wholesome and uplifting effect produced by a responsive service during the hours of devotions we also recommend that the Scripture responses in our Manual of Worship be translated by the Language Committees and that it be used in our vernacular services."

Minutes 1918, p. 46.

"In order to adapt our work more fully to the life of the people, the principal Sunday service in each station should be conducted in the vernacular at an hour that is most convenient for the people. If the English speaking community is large enough a service at another hour may be arranged for them. Owing to the conditions which are peculiar to Freetown, the Freetown church may be an exception to this rule especially since vernacular churches for the native peoples of the city are a part of the policy of the Conference." Minutes 1921, p. 50.

The Vernacular in Our Schools

By an action of the conference in 1918, proposed by the Board of Education, the use of the Mende and Temne Catechism is required simultaneously with the English Catechism in the respective language areas; and where translations are available, the scripture to be committed is also to be taught in the vernacular as well as in English in each language area. Minutes 1918, p. 49.

The opening of vernacular schools was urged by the conference of 1921, the Board of Education recommending as follows:

"That vernacular schools in which the methods and social aims which have been set forth in Mr. Sumner's addresses are employed, be established in the stations wherever possible, having as their great aim the development of a group of people in each town with sufficient skill in reading to be able to read Bible portions in their vernacular." Minutes 1921, p. 45.

Literature in the Vernacular

As a result of the faithful efforts of the members of the conference in translating scripture, hymns, and in the preparation of new literature the following books and pamphlets are now in use which were published as follows and in the order named:

A Handbook of the Mende Language, written by Rev. A. T. Sumner, B.A., was printed and published by the Sierra Leone Government Education Department in the year 1917.

A Mu Ngewo Lato, a collection of hymns in the Mende Language, translated and compiled by the Mende Language Committee, was printed and published by the West Africa Conference in the year 1917.

Catechisms in the Mende and Temne Languages, translated by the Mende and Temne Language Committees respectively, were printed and published by the West Africa Conference in the year 1917.

A Collection of Kono Hymns, translated and compiled by W. N. Wimmer, B.A. and other workers in the Kono country, was printed and published by the West Africa Conference in the year 1918.

Ngewo Wo-wi Ku Gbi Va, a series of charts with scripture verses in the Mende language, twelve in number, printed in large bold type on sheets 22x30 inches, prepared by the Mende Language Committee, was printed on the Otterbein Press, Dayton, Ohio, and published by the West Africa Conference in the year 1918.

The Gospel of Matthew in the Kono Language, translated by Mrs. J. Hal Smith, was published by the British and Foreign Bible Society in the year 1919.

The manuscripts for the following books now in the hands of the Government Education Department are awaiting publication:

A Handbook of the Temne Language and a Handbook of the Sherbro Language, both written by Rev. A. T. Sumner, B. A., and a *Dictionary of the Mende Language*, written by Miss M. Eaton.

The Temne Language Committee is now preparing a new collection of hymns in the Temne language, and workers in the Sherbro country are translating and compiling a collection of hymns in the Sherbro language.

Chapter XI.

FIELD ORGANISATION AND SUPERVISION

The extent of the field and the many phases of work requiring close supervision makes it impossible for the general superintendent of the Mission to give the necessary oversight to all the work. It has therefore been necessary to divide the territory into sections and provide for more direct supervision by appointing some one living within each section to have oversight thereof.

Quarterly Conference Areas.

To make field supervision still more effective the territory of the annual conference has been divided into ten organised units, known as quarterly conferences. By an action of the conference of 1918, a proposal of the Business Committee was adopted establishing nine quarterly conference areas; and by an action of the conference of 1921, one of the nine was divided into two conferences. As it now stands the stations are grouped and the workers organised into quarterly conference units as follows, the name of the conference in each case being identical with the station named first:

Bonthe, Bendu, Daymah, Mattru, Trissannah.
Freetown, including Mission Headquarters, Albert Academy, and Freetown Church.
Kono, Kangama.
Moyamba, Kwellu, Yoyema, Lunga.
Pendembu, Hangha.
Rotifunk, Bradford, Bompeh and Palli, Yenkesa, Rotower.
Sembehu, Gbamgbatoke, Moccolo, Moseilolo.
Shenge, Mando, Martyn, Mofus, Mopaley, Otterbein, Rembee, Thumba.
Tiama, Jama, Mano, Makore, Senehu, Mongheri, Damballa, Kunduma.

Yonnie Banna, Makundu and Malancho, Mamaligi, Rokon, Ronietta, Roruks.

Each Quarterly conference convenes for one or more sessions at the close of each quarter and is presided over by the superintendent of the Mission unless he finds it impossible to be present in which case he appoints a chairman. When possible at least a quorum of members of the conference Business Committee is called to draw up the program and plans for holding the quarterly conferences.

To provide for supervision in the interim of the quarterly meetings, whenever possible and feasible the superintendent appoints a missionary or ordained pastor to supervise one or more of the quarterly conference areas.

Station Circuits

One of the most forward steps of recent years was taken in the sessions of the 1921, conference when the action was taken to appoint pastors and agents to circuits instead of stations, and that the aim be to develop a church at each point on the circuit. Minutes 1921, p. 48.

Under this plan the station is the center of the circuit which consists of from three to six appointments. The towns chosen as appointments should be strategic from the standpoint of location and size. The one in charge is pastor or agent of each point on the circuit in the same sense that he is of the station proper. Regular services are to be conducted at each appointment which as far as possible should be held on Sunday. In cooperation with the Mission staff, voluntary services of well disposed laymen is most acceptable in meeting all the appointments regularly. All offerings received from points on the circuit should be turned into the church treasury at the station.

The quarterly "preachers' plan" when drawn up should provide for regular services at every appointment on the circuit at least once in two weeks throughout the quarter.

Itinerating Circuits

Towns not considered a part of the station circuit whether nearer or farther away, but within the recognized territory of the station in its relation to the other stations of the quarterly conference area, should be considered as belonging to the itinerating circuit of the station. Services should be conducted regularly in as many of these towns as it is possible for the mission staff to reach. The quarterly "itinerating plan" when drawn up should provide for services on the itinerating circuit at stated times throughout the quarter.

It is well to recall the aim of the conference as already stated above under "Standards of Evangelism," that "We should plan to visit every town we claim as being within our territory at least twice a year; those nearer than the farthest towns should be visited at least four times a year; a group still nearer once in one or two weeks. We cannot rightfully lay claim to any town within our circuits unless we do at least this much."

Definition of an Appointment. The following has been accepted by the conference as the requirement necessary for a meeting place to be designated an appointment: An appointment is a place visited regularly and for which the Preachers' Plan and Itinerating Plan provides a service at least once each month.

Records and Accounts

Let everything be done decently and in order is an injunction that may well be religiously applied to the activities of a mission station. Accuracy, neatness and completeness should characterise the keeping of all records and accounts. The Conference has always laid stress upon the importance of *faithful accounting.*

Station Records

The following records should be kept at every station: Record of Church Services, Record of Class and Prayer Meetings, Record of Sunday School, Record of Christian

Endeavour Societies, Itinerating records for station, itinerants and towns visited, Church Membership Register, Weekly Envelope Record, Church Treasurer's Book, Day School Registers and Monthly and Quarterly Record Books. The necessary record books are provided from local funds wherever possible.

At the close of each quarter it is required that all records and accounts be submitted to the quarterly conference for the purpose of being examined and audited. The statistics for the quarterly report cannot be accepted until all records are thus checked and approved.

Sources of Income

There are two sources of income at each station, viz. the Grant-in-Aid from the Mission and Local Support from local church offerings and school fees. The Grant-in-Aid is the help given by the Mission to supplement the local offerings. This help from the Mission decreases from time to time as local support increases.

The amount a local church assumes toward the support of pastor or agent and teacher from church offerings and school fees is paid locally by order of the Official Board. While the Grant-in-Aid from the Mission is paid direct to the workers through the constituted channels for transmitting funds, a record of this remittance both as a receipt and expenditure should appear in the local treasurer's books along with all other receipts and expenditures. A statement of Grant-in-Aid is submitted to each local church at the end of each quarter for the purpose of record.

Monthly and Quarterly Reports

For the mutual protection of the Mission, Conference and the worker himself each person employed as a member of the Mission staff is required to submit a monthly report, on which a daily record of work and facts relative to the station activities are recorded. A printed form is provided for this purpose.

Where there is an organised church the monthly report should be submitted to the Official Board for its approval

after which it is forwarded to the superintendent of the Mission. This report serves as a voucher to the Mission and local church for the payment of salary, which is ordered paid upon receipt of the report.

At the close of each quarter the pastor or agent in charge of a station is required to make a quarterly statistical report summing up the work of the station. This report is submitted to the quarterly conference for its approval before being forwarded to the superintendent of the Mission. A printed form is provided for this report.

Vacations and Leaves

By a long established rule Mission workers are granted three weeks' vacation leave annually. The time of taking leave for vacation or any other purpose should have the approval of the local Official Board as well as the superintendent of the Mission. This rule applies to teachers as well as agents and pastors.

The Care of Property

The care given mission grounds and buildings is a good index to the character of work being done at a station. It costs less to keep premises clean and buildings repaired from week to week, and at the same time the educational and religious value of such an example to the community cannot be estimated. The planting of shrubbery, flowering plants and fruit trees is highly commended.

The pastor or agent in charge of a station is held responsible for the care of furniture and records that belong to the local church. A list of all furnishings of whatever kind supplied by the local church should be kept by the one in charge of a station, a copy of which should be held by the church treasurer. Upon leaving a station a pastor or agent should submit his list, (which must be in agreement with the list held by the church treasurer) to his successor.

Those in charge of schools are directly responsible for the care of school equipment supplied by the Mission, including desks, benches, tables, chairs, maps, books and

all other articles of equipment. The equipment list is checked at least once a year when it is revised. Missing articles, except when worn out by long usage, are replaced at the expense of the teacher in charge.

Chapter XII.

FUNCTIONS OF STANDING COMMITTEES

At the opening of each session of conference certain committees are appointed which serve only while the conference is in session. But standing committees are appointed at the close of each session whose duties begin at once and which do not terminate until the close of the following annual session, when reappointment is made.

The functions of every standing committee are such as to require careful thought and planning throughout the year. The chairman in each case should keep in close touch with the other members of his committee and direct the study of their particular problems. The committees should make use of THE SIERRA LEONE OUTLOOK to advance phases of work, the execution of which they are responsible.

While the conference has not defined the work of all committees by definite action, however, based upon general principles and upon the past activities of the respective committees, the following outline of their functions is set forth.

THE CONFERENCE BUSINESS COMMITTEE.

The Conference Business Committee like all standing committees is appointed annually by the superintendent.

A committee called "the Committee on new Business" was appointed in the conference of 1913, by Rev. S. S. Hough, D. D., then General Secretary of the Foreign Missionary Society on a visit to Sierra Leone, who presided over the conference of that year. This committee served a good purpose as a council for the chairman and in considering all new questions arising for consideration in that session of the conference. The Conference Business Committee was the outgrowth of the committee on New Business and was appointed as a standing committee

at the close of the session of 1914, and has been reappointed as such each year since.

The conference has never legislated in respect to the functions of this committee, but in practice it has served a most useful purpose as an advisory cabinet to the superintendent of the Mission, who is its chairman. During the sessions of the conference it serves as a cabinet to the chairman in directing the work of the sessions, and in taking care of new business or any questions arising that would not come within the scope of other committees.

During the interim of the annual sessions of the conference it serves as an advisory council to the superintendent in directing the work of the conference:

(1) By advising in respect to adjustments in the stationing of workers; (2) in considering candidates for employment as workers and recommending the Mission to employ such as are favourably considered; (3) recommends in respect to workers' taking leave; (4) deals with delinquencies; (5) supports the superintendent in upholding the standards of the conference and in carrying out its program; (6) fixes the date of the annual conference and arranges a program for its sessions.

This in a general way outlines the scope of the work of the Business Committee.

THE BOARD OF RELIGIOUS TRAINING.

The Board of Religious Training promotes all those agencies within the church, whose aim is to impart religious instruction and train for Christian service. The Sunday School, Christian Endeavour and any classes provided for the training of seeker members fall within the scope of this Board's work.

There are three members on this board. One gives special attention to the development of Sunday School work; one encourages the organization and directs the work of the Junior Christian Endeavour Societies; and one promotes the Senior and Intermediate Christian Endeavour work and any other classes organised for training candidates for church membership and classes for training the present membership of the church for service. While they together

counsel and plan for the advancement of these phases of religious training work, each member is individually responsible for the development of that department of work assigned to him.

The Board promotes its work, (1) through THE SIERRA LEONE OUTLOOK, one page at least being at its disposal each month; (2) through correspondence; and (3) wherever possible by personal contact and direct supervision.

Minutes 1914, p. 38.

THE BOARD OF EDUCATION.

The Board of Education deals with all questions that relate to the day schools of the conference. Its duties may be outlined as follows:

(1) This board frames the course of study; (2) selects the text books to be used; (3) conducts teachers' institutes; (4) conducts an annual uniform examination; (5) conducts an exhibit of school work at the annual sessions of the conference; (6) and in every possible way encourages educational ideals and efficient methods of instruction.

Recommendations relative to its work are presented to the conference for its approval in the board's annual report.

LITERATURE AND PUBLISHING INTERESTS.

This committee is the advocate of the silent messenger—the printed page. It is the duty of this committee, (1) to emphasize the importance of reading good, wholesome literature—both secular and religious—among laymen as well as mission workers; (2) to encourage the reading of our denominational magazines; (3) advocate the widest possible circulation of THE SIERRA LEONE OUTLOOK, our conference magazine; (4) promote the development of Christian literature adapted to local needs, and (5) especially, to stress the importance of creating a more abundant supply of literature in the vernacular. (6) An important phase of work that might well be done by this committee would be to keep the members of the mission staff informed from time to time as to new current literature and books specially suited to help in the execution of our work.

MORAL REFORM AND TEMPERANCE.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." (Isa. 28:10.)

The prophet well outlines the work of the committee to whom has been entrusted the preservation and exaltation of the moral ideals of the conference. The church is the great forerunner of every reform and the jealous custodian of ideals attained and cherished. No committee of the conference needs to be more alert, more discriminating and more wholly given to its task. It is one thing for the conference to have moral ideals but quite another to point out the way to attain them. It therefore, falls to this committee both to exalt moral and temperance ideals and suggest ways and means of attaining them.

The committee is furnished a powerful lever for furthering temperance ideals in the fact that the Government recognises the principle of "Local Option" in respect to the sale of trade spirits, whereby the people through their chiefs have a right to say whether or not licenses shall be granted to traders to sell intoxicating liquors. Every chief should be informed that he has this right and then, the demoralizing effects of intemperance should be strongly set before the people with a view to persuading them to avail themselves of the power placed in their hands for their protection against this most dangerous enemy.

THE FINANCE COMMISSION.

The functions of the finance commission were fully defined by the conference of 1914, when it was created upon a recommendation of the Finance Committee of that session:

The Finance Commission shall consist of the superintendent and four other members of the conference, two of whom may be laymen. This commission shall act in an advisory relation to local church finance committees and pastors on matters of church finance, Tithing and Christian Stewardship in general.

a. It shall also conduct an educational campaign, by means of tracts, through the OUTLOOK and any other avail-

able mediums, on the subject of Christian Stewardship, with special emphasis on weekly, systematic giving and Tithing.

b. No pastor or local committee shall endeavour to institute a new system of finance in the local church until the Conference Finance Commission has been satisfied that proper preparation has been made for such a change.

c. Where it is possible, this commission shall hold sectional institutes at convenient times during the year or co-operate in any such institutes as may be held during the year.

d. That a course of Christian Stewardship and Church Finance be incorporated in the curriculum of the Theological Institute. Said course to be required of all students.

BOARD OF MISSIONS AND BENEVOLENCES.

At the close of the session of 1918, the Board of Missions and Benevolences was appointed for the first time. Until then the work outlined below was done by two committees viz. the Committee on Missions and Conference Extension and the Committee on Appropriations, which were thereafter discontinued.

It is the duty of the Board of Missions and Benevolences to keep before the conference the great outstanding objective of the Church of Christ. The Church that forgets or disregards Christ's last command will not long remain a vital power for righteousness.

It is clear, then, that the chief function of the board is to keep the missionary fires of the conference burning. This should be done by imparting missionary intelligence; by keeping the church informed as to the needs of the fields; and by fearlessly reminding every professed follower of the Lord Jesus that he is his "brother's keeper;" and, above all to encourage the preaching of a missionary gospel—the gospel of love—which is the great missionary dynamic, that prompts an irresistable impluse to *give, go,* or *send.*

It is also the duty of this Board to keep before the conference a practical program of extension work and make re-

commendations as to the distribution or appropriation of the funds contributed annually for Missions and Benevolences.

THE BOARD OF MINISTERS' AID.

This board usually composed of elders has most worthy duties to perform:

(1) It provides ways and means for maintaining, replenishing and distributing the fund that is known as the Ministers' Aid Fund.

(2) The Conference Treasurer is the custodian of this fund and disperses benefits by order of the board with the approval of the conference.

(3) From year to year the board determines what grant should be paid widows of deceased members of the conference.

(4) And in anticipation of needs arising against old age, the board wisely lays by in store that God's worthy servants may not be compelled to lay down their work and be in want upon retirement from active duties.

(5) It is incumbent upon this board to wisely outline a system of membership fees and of sharing the benefits to all who deserve help upon retirement.

THE LANGUAGE COMMITTEES.

The Areal Language Committees were not formed primarily only to set questions for candidates who might apply for examination at the end of the year. A more important duty of these committees is to encourage the study of the vernacular in the respective language areas on the part of those who cannot speak it; and a still greater function of the language committees is to do translation work and prepare new vernacular literature for publication.

The Conference Language Committee should seek to standardise the work of the areal committees and by every possible means encourage the attainment of an efficient working-knowledge and more general use of the vernacular in all phases of the work. This committee also proposes to keep a record of progress made by every member of the

staff, which is to be published from year to year. A report of the general progress of the development of vernacular literature in the conference should also be made annually.

THE COMMITTEES ON READING COURSES.

Here again the scope of work is wider than mere setting questions for candidates ready to be examined. The work of actually directing those pursuing the respective courses by personal contact when possible and of encouraging young men, who are not improving their time in study, to take up a course for which previous training fits them, is a function full of possiblity for most useful service.

Chapter XIII

A MOVEMENT FOR THE MASSES

The conference in session January 9-16, 1921, inaugurated a movement to reach the masses through the objectives of the United Enlistment Movement. The United Enlistment Movement is the forward movement of the United Bretbren Church which has brought such great spiritual and financial victories to the church in America. Following the outlines and objectives of this great movement, a five year program was drawn up for the West Africa Conference, the conference adopting as its slogan, "A Movement for the Masses." Minutes 1921, p. 51.

Objectives and Goals of a Five Year Program.

"Resolved, that we as a Conference relate ourselves to the United Enlistment Movement of our Denomination by inaugurating a movement to reach the masses of Sierra Leone and that the goals we shall seek to reach within the next five years shall be:

1. **Spiritual Life.** As a means of grace in the nurture of our spiritual life we shall urge upon our people the establishment of a family altar in each home, the deepening of the prayer life of each member, devotional Bible study, and faithful attendance at the public services of the church.

2. **Evangelism.** That every member be a a soul winner and that a net increase of ten percent. in the membership of each church be reported each year.

3. **Leadership.** That there be a twenty five percent. increase each year in enrollment in the day and Sunday Schools and Christian Endeavour societies; that we seek to enlist one hundred life work recruits within the five year period.

4. **Stewardship.** That one hundred new tithing stewards be enrolled each year.

5. **Missions.** That a twenty-five percent. increase in gifts to Missions and Benevolences be gained each year so that the gifts to this fund may be at least one thousand pounds in 1925, and as a missionary goal our principal objective in addition to occupying the territory we now claim, be to open work in one or more towns of the Kissi country beyond Pendembu within the next five years.

In order to promote this program we recommend that the central thought of our work this year be—The Spiritual Life, and that the emphasis the first quarter be upon —Evangelism, which we shall plan to realise by holding special evangelistic services leading up to a great ingathering at the Easter season.

That Leadership be the slogan for the second quarter, Stewardship for the third quarter, and Missions for the fourth quarter. Minutes 1921, p. 42.

Women and the Masses

In a separate resolution the conference passed the following resolution which may be looked upon as a prophecy of a new day for the womanhood of this generation:

"Appreciating the unlimited opportunities that present themselves for Christian service among the women of the masses we as a conference indorse the inauguration of a movement that will have for its purpose the development of homecraft and religious work among women to be conducted by the women of the conference.

By homecraft is meant training in simple home industries, the laws of health, the care of children, and sanitation, all centering in the Christian family as an ideal."

Minutes 1921, p. 51.

Goals for 1921

The Spiritual Life.

Every Church a Center for Promoting Christian Culture
Every Member Trained for Life in the Essentials of Christian Character.
Every Home Built around a Family Altar.
Every Christian Covenanting to Pray and Read the Bible every Day.

Evangelism.

Every Christian Trained for Personal Work in Winning Others.
Decision Day in the Sunday School.
A net Increase of at Least 10%, in Church Membership.
Preach the Gospel in at Least 1,000 Towns.

Leadership.

An Organised Sunday School at every Mission Station.
A Junior Christian Endeavour Society at every Station and a Senior wherever Possible.
An Increase of at Least 25%, in Enrollment in the Day Schools, Sunday Schools and Christian Endeavour Societies.
Enroll at Least 20, Life Work Recruits.

Stewardship.

Every Christian Intelligent in Respect to
The Stewardship of Life,
The Stewardship of Intercession,
The Stewardship of the Gospel,
The Stewardship of property.
Enroll at Least 100, new Tithing Stewards.

Missions.

Every Christian Giving Intelligently and Systematically to Extend the Gospel.
Every Church Giving at Least One-fourth of Its Offerings to Missions.

Every Sunday School Giving an Offering to Missions Each Quarter.
A 25%, Increase in Offerings to Missions and Benevolences

Objectives and Programme for Each Quarter 1921.

The Central Thought—The Spiritual Life

The First Quarter

The Spiritual Life And Evangelism

Three Great Sundays—
February 27, Membership Covenant Day
March 13, Decision Day
March 27, Easter—Ingathering Day
Special Evangelistic Services Feb. 27—March 27

Every One Win One.

The Second Quarter

The Spiritual Life and Leadership

Intensive Study of the Need, Resources and Call for Christian Leaders.

Two Great Sundays—
June 5, Children's Day
June 26, Life Work Recruit Day

Save the boys and girls and the problem of future leadership is solved

The Third Quarter

The Spiritual Life and Stewardship

Five Great Sundays—
August 28, Stewardship of Life
September 4, Stewardship of Intercession
September 11, Stewardship of the Gospel
September 18, Stewardship of property
September 25, Stewardship Covenant Day

"To have is to owe"

The Fourth Quarter

The Spiritual Life and Missions

Three Great Sundays—

October 30, World's Temperance Day
November 27, Missionary Day
December 25, Christmas Day—Victory Sunday.

"The Christ we will not share we may not keep."

Chapter XIV.

MARRIAGE RECOGNITION SERVICE.

(*A Proposal—See note below*)

In the case of marriages contracted according to tribal law, before one or both of the contracting parties become Christians, upon accepting Jesus Christ as their personal Saviour and upon becoming members of the Church, it is enjoined that the man and woman present themselves at a regular church service and be publicly recognized as husband and wife, after plighting troth according to the sanctions of Christian wedlock.

This provision is not offered as a substitute either for Christian or Tribal marriage; and the recognition service should by no means be considered a marriage ceremony. This service should only be looked upon as a confirmation or recognition of a union of one man and one woman previously entered into according to the recognized rites of tribal marriage, but which is now lifted to the level of Christian marriage by publicly plighting troth according to God's ordinance. In view of such recognition by the church, marriage by Christian rites would not be required.

It should be said that this provision should in no way be construed as being intended to discourage or minimize the value of Christian marriage, which should always be encouraged as a preference where the contracting parties are prepared to assume the obligations of marriage under civil law.

When a man and woman have been recognized as husband and wife according to this proposal, the bonds of marriage should be considered just as binding and indissoluble as in the case of marriage by Christian rites; the obligations being such, divorce could be sanctioned only on the grounds indicated above as cited from the United Brethren Discipline. *(See p. 18).*

The recognition service should be conducted only by Elders, and only after being fully advised as to the personal life and marital relations of each party concerned. In case of doubt or in case the circumstances vary from those mentioned above, such a service of recognition should not be conducted without the sanction of the regularly constituted authorities of the annual conference.

Record of a marriage recognition service should be made in the Church Membership Register: in each case giving name of man and woman, the date of recognition, name of Elder conducting the service, etc.

Suggested Form of Service.

(*Parties to be recognized standing at the altar, the minister shall read:*)

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. (Gen. 1: 26, 27.)

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Gen. 2: 24.)

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. (Prov. 18: 22.)

For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder. (Matt. 19:5, 6.)

(*Addressing the congregation*)

We are gathered together in the sight of God and in the presence of this congregation to recognize this man and this woman as husband and wife.

(Addressing the man and woman)

While being assured that you have taken the marriage vows and are lawfully wedded according to the tribal law, in order that the Church might place its seal of approval upon your marriage it is necessary that you assent to the following questions in accordance with the holy covenants of Christian wedlock.

A. have you taken *B.* to be your wedded wife, to live together after God's ordinance ?

If so, answer, "I have."

Will you love, honour, and cherish her in sickness and health, in prosperity and adversity; and forsaking all others, will you keep yourself to her only so long as you both shall live ?

If so, answer, "I will."

B. have you taken *A.* to be your wedded husband, to live together after God's ordinance?

If so, answer, "I have."

Will you love, honour, and cherish him in sickness and health, in prosperity and adversity; and forsaking all others, will you keep yourself to him only so long as you both shall live?

If so, answer, "I will."

If any person present knows any just cause why these persons should not be recognized as husband and wife let the same now speak or forever keep silent.

(Man and woman joining right hands.)

Those whom God hath joined together let not man put asunder.

Inasmuch therefore as *A.* and *B.* have reverently and in the fear of God, assumed the sacred bonds of marriage as sanctioned by the Holy Scriptures, the Church of the United Brethren in Christ hereby recognizes them as husband and wife.

(*kneeling*)

Benediction.

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord, mercifully, with His favour, look upon you, and fill you with all spiritual benediction and grace that you may so live together in this life that in the world to come you may have life everlasting. Amen.

N.B. In response to repeated demands for such a provision as the proposed marriage recognition service, in the early months of 1921, the superintendent of the Mission drew up a form of service which was used to good effect in several instances. However, in order that it might have full ecclesiastical sanction, a copy of the form was forwarded to Bishop A. T. Howard, Bishop of the Foreign District of the United Brethren Church, who in turn placed the matter before the College of Bishops of the United Brethren Church. A reply from Bishop Howard, dated May 11, 1921, states that the form of service was approved by the College of Bishops. He writes: "This seems to us to be a step in the right direction and we discover nothing in it that is in any way likely to result in other than good."

In the meantime the members of the Conference Business Committee and other members of the conference have been counseled, with the result that hearty approval has been accorded by every one approached.

On the strength of such general sanction, liberty has been taken to incorporate the Marriage Recognition Service in this Handbook, pending its adoption by the annual conference.

NOTES ON SUBSEQUENT ACTIONS OF THE CONFERENCE

Workers are requested to use these blank pages in recording future actions of the conference, pending the revision of this Handbook.

A MOVEMENT
FOR THE MASSES

SPIRITUAL LIFE
UNITED ENLISTMENT MOVEMENT
MISSIONS
LEADERSHIP
The Cross of Christ, Our Inspiration Heb. 12:2
The Christ of the Cross, Our Passion Phil. 4:13
The Shield of Faith, Our Defense Eph. 6:16
of the UNITED BRETHREN IN CHRIST
STEWARDSHIP
EVANGELISM

WEST AFRICA CONFERENCE